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E. N. MÉHUL.

Joseph and his Brethren

OPERA IN THREE ACTS.

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English rhythmical translation by FANNY S. COPELAND.



LONDON, W.
BREITKOPF & HÄRTEL
Bear Building
54, Great Marlborough Street

E. N. MEHUL.

Joseph und seine Brüder

OPER IN DREI AKTEN.

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JOSEPH AND HIS BRETHREN

OPERA IN THREE ACTS.

DRAMATIS PERSONÆ.

JACOB, a Shepherd, from the Vale of Hebron	...	Baritone
JOSEPH, called Cleophas, Governor of Egypt		Tenor
BENJAMIN	} Sons of Jacob	Mezzo-Soprano
REUBEN ...		Tenor
NAPHTALI		Tenor
SIMEON ...		Baritone
Seven other Sons of Jacob	...	Tenor and Bass
UTOBAL, Joseph's subordinate and confidant	...	Baritone
An Officer of Joseph's Bodyguard	...	Baritone

Maidens of Memphis, Egyptians, Soldiers.—The first and third Acts are laid in Joseph's Palace in Memphis, the second Act outside Memphis, beside the tents of the Israelites.

JOSEPH UND SEINE BRÜDER

OPER IN DREI AKTEN.

PERSONEN.

JAKOB, Hirte vom Tale Hebron	...	Baryton
JOSEPH, unter dem Namen Kleophas, Statthalter von Ägypten		Tenor
BENJAMIN	} Söhne Jacobs	Mezzo-Sopran
RUBEN		Tenor
NAPHTALI		Tenor
SIMEON		Baryton
Sieben andere Söhne Jakobs...	...	Tenöre und Bässe
UTOBAL, Josephs Untergebener und Vertrauter	...	Baryton
Ein Offizier von Josephs Leibwache	...	Baryton

Junge Mädchen von Memphis, Ägypter, Soldaten. — Die Handlung spielt im ersten und dritten Akt in Josephs Palast in Memphis, im zweiten ausserhalb Memphis bei den Zelten der Israeliten.

JOSEPH AND HIS BRETHREN.

Argument of the Opera.

Joseph, called *Cleophas*, is governor of Egypt and Pharaoh's chief counsellor. But in the midst of his splendour he sadly remembers his youth, for he is of the race of Israel, sold into slavery in his youth by his brothers, who were jealous of their father *Jacob's* great love for him. All this he confides to *Utobal* his servant and confidant, when the arrival of certain Hebrew strangers is announced. They are *Joseph's* brothers, who now deeply regret their former cruelty to *Joseph*; *Simeon* especially is tortured by remorse. From them *Joseph* learns that his father is still alive and has come with them to Egypt to escape from a famine in Hebron. *Joseph* resolves to conceal his identity for the present, but he provides liberally for his brothers, and places his own tent at *Jacob's* disposal.

Early next morning *Joseph* seeks the tents of the children of Israel, where he meets his youngest brother, *Benjamin*, and afterwards *Jacob*, to whom he nearly betrays himself in his emotion, when *Utobal* enters and announces that the citizens of Memphis desire to escort the governor in triumph through the town, and that the festal procession is waiting. *Joseph* insists that *Jacob* and *Benjamin* shall share in his triumph.

At the feast which follows "*Cleophas*" treats the Hebrew shepherds with so much distinction that his enemies complain of it to Pharaoh. *Utobal* brings the news of this danger and "*Cleophas*" hastens away to explain matters to Pharaoh, after dismissing all his guests except *Jacob* and *Benjamin*, who are soon afterwards joined by *Simeon*, who is brought in by *Joseph's* orders. *Simeon* confesses his and his brothers' guilt to *Jacob*, who in his grief and wrath is on the point of cursing his children, when "*Cleophas*" returns, intercedes for them, and finally makes himself known to all as *Joseph*.

ACT I.

An ante-room in Joseph's palace, the background shut off by a curtain.

SCENE I.

RECITATIVE.

Joseph

(alone).

Vainly doth Pharaoh load me with royal favours,
And grant me my slightest desire.
Though surrounded by pomp, magnificence and splendour,
My mind sadly dwells on the past that is gone.

AIR.

Dear native land, thou fertile vale of Hebron !
Far from thee has my youth long in exile been blighted,
Like a flower that the wind of the desert hath slain.
O my father, O Jacob, thou dost long to embrace me,
Oft hast thou called me thy stay and thy comfort,
Without me thine age is bereft of all joy !
Brothers of mine, jealous and cruel,
In vain I besought you for pity,
That day ye sold me for a slave !
Were you not moved by my fears ?
You saw my grief and my terror,
Yet hard were your hearts as of stone.

Yet in spite of all still I love you ;
I feel that my heart can forgive.
If but repentant I could find you,
Then your tears would soften my anger.

SCENE II.

RECITATIVE.

Utobal.

(enters).

My Lord, again thine eyes are dimmed with grief !
Yet is thy destiny peerless in splendour ;
Hath not the King heaped endless honours on thee,

ERSTER AKT.

Eine Vorhalle in Josephs Palast, im Hintergrund durch einen Vorhang verschlossen.

ERSTER SZENE.

REZITATIV.

Joseph.

(allein).

Ach, umsonst Pharaos, in seiner reichen Gnade
Auf mich wandte gütig den Blick,
Denn umgeben von Gunst, von Pracht, und allen Ehren,
Quält Sehnsucht mich doch stets nach verlorenem Glück.

ARIE.

O, Vaterland, dich musst ich jung verlassen !
Fern von dir haben sie mich verkauft, die mich hassen.
Wenig rührt mich die Pracht, die mein Herz nicht erfreut.
Jakob sehnt sich gewiss, mich an sein Herz zu drücken ;
Ihn einmal noch zu seh'n, den Vater, welch' Entzücken !
Seine Tränen zu trocknen, zu stillen sein Leid ;
Brüder voll Neid, Scheelsucht und Rache !
Hab' ich um Gnade euch nicht angeflehet,
Da ihr als Sklaven mich verkauft ?
Rührte euch denn nicht meine Angst ?
Ihr saht den Schmerz, meinen Kummer, mein Beben,
Und bleibt verstockt ! Ihr verdient meinen Hass.
Dennoch sucht euch immer mein Sehnen.
Ich fühl', dass mein Herz euch verzeiht.
Wenn ihr bereut, wenn ihr bereut,
Dann versöhnten mich eure Tränen.

ZWEITE SZENE.

REZITATIV.

Utobal

(tritt ein).

O Herr ! Schon wieder trübt Schmerz deinen Blick ;
Gibt es ein glänzender Los als das deine ?
Häuft nicht der König Ehr' um Ehr' auf dein Haupt,

Since thou so truly didst his dream
interpret,
And thy wisdom his people hath saved
from distress?

Joseph.

Yes, I am happy in the royal
favour,
Yet in my heart I bear a secret sorrow.
This I will confide to thee—I am of Israel's
race.

Twelve goodly sons gladdened the heart
of my father.

Me he loved above all. Envyng me, did
my brothers behold this ;
Listen, and learn how hatred misled them.

ROMANCE.

My childhood's days were scarcely over,
Fourteen summers had I seen,
Full of trusting, pure affection,
Did I seek my brothers' tents,
When to Shechem's verdant pastures
They had led my father's flocks,
Not an evil thought I harboured,
But was guileless as a child.

Where three palm-trees gave me shelter
There I knelt in prayer to our God.
There my brothers seized and bound me—
Still I tremble at the thought !
Into a pit they cast me, and left me,
With relentless cruelty
A tomb it appeared to my terror,
As vainly for mercy I cried !

Alas ! My death they sought to compass—
A chance alone preserved my life.
And to Arab merchants, passing,
My brothers sold me as a slave.
Then fiercely they bargained with strangers,
And while they counted the gold,
I wept for my father's affliction,
And for those who could use me so ill !

RECITATIVE.

Utobal.

Hast thou ne'er sought vengeance for this
outrage?

Joseph

(with gentle gravity).

Utobal, they are—my brothers.

Utobal.

Could they so forget their kinship?

Weil seinen Traum du wunderbar
gedeutet,
Und voll Weisheit sein Volk gerettet hast
vor Not?

Joseph.

Wohl bin ich beglückt durch des Königs
Gnade,
Doch nagt geheimer Gram mir am Herzen.
Dir will ich mich anvertraun. Ich bin von
Israels Stamm.

Zwölf blühende Söhne nannte mein Vater
sein eigen,

Mich doch liebt er vor Allen. Dies
erweckte den Neid meiner Brüder.
Höre, wozu ihr Hass sie verleitet.

ROMANZE.

Die Jugend war mir kaum vergangen,
Vierzehn Jahre zählte ich nur,
Hegte nie ein sündig Verlangen
Und folgte meiner Brüder Spur.
Als zu Sichems reichem Gefilde
Ihre Herden sie trieben hin,
Folgt' ich ihnen voll Zutraun und Milde,
Mein Herz war arglos und mein Sinn.

In der Einsamkeit bei drei Palmen
Brachte Gott Gebete ich dar.
Da, ich sang die heiligen Psalmen,
Packte mich die treulose Schar.
In eine Grube, die sich daneben
Schaurig öffnete, warf man mich.
Daran denk' ich noch mit Erbeben,
Gleich einem Grab umfing sie mich,

Weh mir ! Dem Tod war ich verfallen,
Wenn Zufall mir nicht Rettung gab.
Sklavenhändlern hatt' ich gefallen,
Sie zogen mich hervor aus dem Grab.
Die Brüder mit wildem Behagen,
Sie gaben mich der Knechtschaft preis.
Ich muss jene Frevler beklagen
Und ihn, den vielgeliebten Greis.

REZITATIV.

Utobal.

Und du rächst dich nicht an diesen
Frevlern?

Joseph

(ernst und milde).

Utobal, sie sind meine Brüder.

Utobal.

Dass sie dies vergessen konnten !

Joseph.

Stay thou here, and take my place.
I go! My duty calls me hence to the
King.

(Exit.)

Utohal.

What a man!
Peace and Prosperity reign in Egypt
Since the King has confided in him.

An Officer

(enters.)

Strangers are here, and desire a boon from
great Cleophas.

Utohal.

Whence come these men?

Officer.

They are Hebrews.

Utohal

(with sudden interest.)

Hebrews? Let them be welcome, and bid
them come here.

How, if perchance they bring tidings for
Cleophas from his father!

I hasten to tell him of their arrival!

(Exit quickly.)

SCENE III.

(Enter Joseph's Brethren, escorted.)

Officer.

Dry those tears of sorrow!
For Cleophas never sent the sorrowing
empty away!

(Exit.)

Reuben.

How kindly he spake!
O brothers, can this be the end of our grief?

Naphtali.

It is, it is! O trust in the Lord!

Simeon.

Yea, for you shall again rejoice.
I can ne'er escape my remorseful heart.

Reuben.

Say not so!

Simeon.

Are we not in Egypt, where Joseph—

Joseph.

Bleibe hier an meiner Statt.
Ich geh', dem König meine Dienste zu
weih'n.

(Geht ab.)

Utohal.

Welch' ein Mann!
Friede und Wohlstand beherrscht Ägypten,
Seit der König ihm ganz vertraut.

Ein Offizier.

(Tritt ein.)

Herr! Fremde begehren Gehör beim
grossen Kleophas.

Utohal.

Woher kommen sie?

Offizier.

Es sind Hebräer.

Utohal

(lebhaft.)

Hebräer! Lass sie herein und behandle
sie gut.

Wie, wenn sie Kleophas Kunde brächten
von seinem Vater!

Ich eile, ihm ihre Ankunft zu melden!

(Geht eilig ab.)

DRITTE SZENE.

(Die Brüder werden hereingeführt.)

Offizier.

Trocknet eure Tränen!
Von Kleophas ging noch keiner ungetröstet
hinweg.

(Geht ab.)

Ruben.

Wie milde er sprach!
O Brüder, fänd' hier unser Elend ein Ziel?

Naphtali.

Es wird! Es wird! Vertrauet auf Gott!

Simeon.

Ihr, ja, ihr sollt glücklich sein.
Mich verlässet nimmer der Reue Pein.

Ruben.

Fasse Mut!

Simeon.

Ist dies nicht Ägypten, wo Joseph—

Naphtali.

O speak not of him !

Simeon.

Was not a guileless child by us betrayed
to bondage ?
Have we not bound our brother with
fetters, and sold him for gain ?
Basely deceived our father,
A savage beast, thus said we, mangled
thy Joseph ?
Is not his age by grief and sorrow o'er-
clouded ?
Was it not I who counselled these crimes ?

Naphtali.

Be comforted, brother !

ENSEMBLE.

Simeon.

No, no, for the Lord is offended ;
His vengeance pursues my crime,
And on my brow, see, how his finger
Clearly hath traced the brand of Cain :
“ His crime shall nevermore find mercy,
No kindred, no friends hath he,
For basely his father he bereaved
Of the child that he held most dear.”

Reuben, Naphtali, the Brothers.

Oh Simeon, unhappy brother,
Do not thus give way to thy grief.

Simeon.

My father ! oh, where shall I find him ?

The Brothers.

When thou speakest of our father,
How shall we endure our remorse ?

Simeon.

Alas, when I turn to my children,
And fain would find peace in my tent,
Then dread and remorse still pursue me,
I cannot find rest for my
soul !
In spite of their innocent prattle
Cold fear lays its hand on my heart,
My guilty eyes read in their faces,
They will prove unkind, like myself !

The Brothers.

Restrain thy grief, unhappy brother !

Naphtali.

O sprich nicht von ihm !

Simeon.

Ward Jugend und Unschuld von uns nicht
verraten ?
Haben wir nicht den Bruder gefesselt als
Sklaven verkauft ?
Logen wir nicht dem Vater,
Ein wildes Tier hab' seinen Joseph
zerrissen ?
Wankt nicht der Greis seitdem dem Grabe
entgegen,
Und wars nicht ich, der dies alles euch riet ?

Naphtali.

O fasse dich, Bruder !

ENSEMBLE.

Simeon.

Nein, nein, Gott der Herr ist beleidigt ;
Er rächet, er rächt meine Missetat.
Auf meiner Stirn leset ihr die Worte,
Die seine Hand gezeichnet hat :
“ Der Frevler finde kein Erbarmen,
Von den Menschen sei er gefloh'n,
Weil er dem Vater entrissen
Den so zärtlich geliebten Sohn.”

Ruben, Naphtali, die Brüder.

O Simeon ! gebeugter Bruder !
Stille deinen nagenden Schmerz.

Simeon.

O Vater, wo soll ich ihn finden ?

Die Brüder.

Sprich doch nicht von unserem Vater,
Wehe ! das zerreisst uns das Herz !

Simeon.

Wenn oft, um die Schmerzen zu stillen,
Mein Weib mein Kinder mir bringt,
Dann fasst mich die furchtbarste Reue,
Ich flieh' in ihren Arm, der mich traulich
umschlingt.
Sie lächeln so sanft mir entgegen,
Doch Schrecken und Schmerz packen mich,
Ich lese schon in ihren Zügen :
Undankbar wie ich ist ihr Herz !

Die Brüder.

O tröste dich, gebeugter Bruder !

Simeon.

This is my doom, thus shall it be,
For the Lord, He is just!

The Brothers.

O think of us, think of our father!
Thy true remorse, and deep despair
Will turn away the wrath of God.

Reuben.

Peace! Who comes here?

Reuben, Naphtali, the Brothers.

Let us be silent!

The Brothers.

The guard approaches from without,
And Egypt's Governor draws nigh,
O brother, pray be silent!

Simeon.

Pursued by the wrath of the Lord,
No rest can I find upon earth.

The Brothers.

Must we beseech thee on our knees?
Why plunge us into misery?
Be silent!

Simeon.

Alas! O Lord, how can such grief be silent?

SCENE IV.

(Enter the Officer and Joseph's bodyguard, then Utobal.)

RECITATIVE.

Utobal.

Ye strangers, Cleophas comes. Bow down
before his face!

(The Brothers bow down. Joseph enters and looks at them closely.)

Joseph.

What would ye of me?

Naphtali.

Sorely the Lord hath stricken
Israel!

The land, once fruitful, now is dry and
barren!

Joseph

(softly, aside.)

Oh, Heav'n!

Simeon.

Ich bin gestraft; Gott ist gerecht,
Ja, gerecht ist mein Gott!

Die Brüder.

O denk' an uns, an unsern Vater,
Ist deine Reue wirklich echt,
Der Herr ist gnädig und gerecht.

Ruben.

Still! Horch! wer kommt?

Ruben, Naphtali, die Brüder.

Seid alle stille!

Die Brüder.

Die Wache nähert sich uns schon,
Und ihnen folgt der Gouverneur.
O Simeon, sei ruhig.

Simeon.

Verfolgt von des Ew'gen Gericht,
Ich finde auf Erden nie Ruhe.

Die Brüder.

Ach! müssen wir dich kniend flehen?
Barbar, willst du uns elend sehen?
Sei ruhig!

Simeon.

Weh mir! O Gott! woher nehme ich Ruhe?

VIERTE SZENE.

(Der Offizier und Joseph's Leibwache treten ein, zuletzt Utobal.)

REZITATIV.

Utobal.

Ihr Fremdlinge, Kleophas naht. Beugt
eure Knie vor ihm!

(Die Brüder knien nieder. Joseph tritt ein und betrachtet sie mit gespannter Aufmerksamkeit.)

Joseph.

Was wollt ihr von mir?

Naphtali.

Schwer traf Israels Volk die Hand des
Herrn!

Das Land, einst fruchtbar, liegt nun wüst
und öde.

Joseph

(leise für sich.)

O Gott!

Naphtali.

Now are we homeless ; let not the Sons
Of Jacob die of hunger !

(He raises his head.)

Joseph(softly to *Utobal*).

These men are my brothers !

(to the Brothers.)

And Jacob, your father ?

Naphtali.

(surprised.)

Thou knowest of our father ?

Joseph

(eagerly).

Lives he ?

Naphtali.

He lives.

Joseph.(to *Utobal*).

I shall behold his face !

Utobal(aside to *Joseph*).

Thy deep emotion will betray thee !

Joseph

(to his Brothers).

O tell me more of Jacob.

Reuben.

His mind is active, but his eyes are dim
with age.

And Benjamin, our youngest brother,
doth ever stay by his side.

Joseph

(joyfully).

Benjamin !

A child he was, when I saw him last !

(forgetting himself.)

Kneel not to me, my—

(recollecting himself)

Strangers, arise !

(searchingly.)

Yet say, if you have never lost another
brother ?

Reuben

(confused).

Yea, one ! His name was Joseph.

Naphtali.

Heimatlos sind wir ; lasst nicht vor Hunger
Jakobs Kinder sterben !

(er erhebt das Haupt).

Joseph(leise zu *Utobal*).

Sie sind's, meine Brüder !

(zu den Brüdern.)

Und Jakob, euer Vater ?

Naphtali

(überrascht, lebhaft).

Du kennst unsern Vater ?

Joseph

(drängend).

Lebt er ?

Naphtali.

Er lebt.

Joseph(zu *Utobal*).

Ich werd' ihn wiederseh'n !

Utobal(leise zu *Joseph*).

Verraten wird dich deine Rührung.

Joseph

(zu den Brüdern).

Sprecht weiter mir von Jakob.

Ruben.

Sein Geist ist kräftig, nur sein Augenlicht
erlosch.

Darum weicht nie von seiner Seite sein
jüngster Sohn Benjamin.

Joseph

(freudig).

Benjamin !

Als lockig Kindlein sah ich ihn zuletzt.

(sich vergessend).

Erhebt euch, meine—

(ruhig.)

Fremdlinge, steht auf !

(forschend.)

Doch sagt', habt niemals einen Bruder ihr
verloren ?

Ruben

(scheu).

Der Tod entriss uns Joseph.

Simeon

(who has up to now remained in the background, rushing forward.)

Who speaks of Joseph?

Joseph

(startled).

'Tis he!

(aside, to *Utobal*.)

Simeon! Alas!

FINALE.

Joseph.

Heav'n, how his face affrights me still!

Utobal.

What is't that troubles thee, my lord?

Joseph.

Ah, how his look recalls my fears!

*Reuben, Naphtali, the Brothers.*Look not distraught, or we shall suffer.
Oh, control thy grief awhile!*Joseph.*'Tis Simeon who stands before me,
He who threatened to take my life.*Utobal.*Which is the insolent villain,
Who threatened to take thy life?*Joseph.*His eyes clearly show thee the traitor,
See'st thou his brow furrowed with care?
And his face shows the evil-doer
Who feels remorse deep in his heart.*Utobal.*I see his brow furrowed with care,
He feels remorse deep in his heart.*Simeon.*Grief consumes my soul, O my father,
Yea, deep remorse dwells in my heart.*The Brothers.*Fear'st thou not thus to betray us,
By thy remorse—by thy despair?*Simeon*

(der sich bis jetzt im Hintergrunde gehalten hat, stürzt hervor.)

Wer spricht von Joseph?

Joseph

(erschrocken).

Er ist's,

(leise zu *Utobal*.)

Simeon! Weh mir!

FINALE.

Joseph.

Gott, wie erschreckt sein Antlitz mich!

Utobal.

Herr, was ergreift so heftig dich?

Joseph.

Ihn seh' ich hier, den Wüterich!

*Ruben, Naphtali, die Brüder.*Stille den Schmerz, sonst droh'n Gefahren!
O, dein Blick ist fürchterlich!*Joseph.*Ihn seh' ich hier, ihn den Barbaren,
Dessen Dolch war gezückt auf mich.*Utobal.*Zeige mir den frechen Barbaren,
Dessen Dolch war gezückt auf dich.*Joseph.*Sein Blick zeigt dir den Verräter.
Sieh'! seine Stirne ist voll Schmerz,
Und sein Gram zeigt den Missetäter,
Dem die Verzweiflung quält sein Herz.*Utobal.*Sieh', seine Stirn bleichet der Schmerz,
Denn die Verzweiflung quält sein Herz.*Simeon.*Gram vernichtet ihn, meinen Vater.
Ja, meine Schuld brach ihm das Herz.*Die Brüder.*Still' deinen Gram und mäss'ge dich,
Ach! Du wirst unser Verräter.

Utobal.

His sore distress plainly I see,
He is consumed with wild despair.

Joseph.

Let my heart not betray
The emotion I feel,
I must pity a brother
Who thus repents his fault.

Utobal.

Let his trespass be pardon'd,
Since thy heart wills it so.
Do not turn from thy brother
Who repents of his fault.

The Brothers.

Let thy heart not betray thee,
It were wise to be calm.
If he refuse to help us,
Then how wretched shall we be.

Simeon.

Let my heart not betray me,
It were wise to be calm,
Alas, my depth of sorrow
Will lead to more distress.

Joseph.

Fear not, I am not displeased.

Utobal.

Thou must pity a brother
Who thus repents his fault,
Let his trespass be pardoned
Since thy heart wills it so.

Joseph

(to his *Brothers*).

Go, return now unto your father,
And say to him, that Cleophas
Doth bid him welcome to this land
Whose wealth sufficeth for us all.

The Brothers.

May the Lord requite thee this kindness !
Thou hast preserved Israel's tribe.
Thou art our protector, our friend,
But for thine aid all we had died of hunger.

Joseph.

Ah, Utobal, now am I happy !
The life of my father is saved.

Utobal.

Er ist gequält von herbem Schmerz,
Ach, das zerreisst sein armes Herz.

Joseph.

Doch ich will mich nun fassen,
Weil mein Herz mir gebeut,
Einen Bruder zu lieben,
Der seine Schuld bereut.

Utobal.

Seine Schuld ist erlassen,
Da dein Herz dir gebeut :
Hass' ihn nicht, deinen Bruder
Den sein Fehl schmerzlich reut.

Die Brüder.

Ja, du musst dich nun fassen,
Dies gebeut Klugheit dir.
Denn ohne seine Hilfe
Ganz verlassen sind auch wir.

Simeon.

Ja, ich muss mich nun fassen,
Dies gebeut Klugheit mir.
Liess' hilflos ich den Vater
Wüchs mein Strafbarkeit.

Joseph.

Ja, ich will gern ihm verzeihn.

Utobal.

Hass ihn nicht deinen Bruder,
Der Seine Schuld bereut.
Seine Schuld ist erlassen,
Da dein Herz dir gebeut.

Joseph

(zu den *Brüdern*).

Eurem Vater geht jetzt entgegen
Und saget ihm, ich sei erfreut,
Dass dieses Landes reicher Segen
Nun genug zur Nahrung ihm beut.

Die Brüder.

Welch' ein Glück erleben wir heute !
Herr ! dir vergilt Israels Gott !
Du bist unser Schutz, unser Hort,
Denn ohne dich wären wir tot.

Joseph.

Ach, Utobal, sieh' meine Freude !
Ich rette den Vater vom Tod.

SCENE V.

(The curtain is drawn aside, showing a street in Memphis, from which the people are entering.)

Chorus of People.

(from without.)

All hail, our protector, our friend !
We owe him both welfare and life.

Joseph.

What is this ?

Utobal.

It is the people gathered together
To thank thee for all thou hast done.
A mighty throng without thy palace
Proclaims their gratitude with gladness,
And waits to look upon thy face.

Joseph to Utobal.

To thee I commend my father,
For in thee I can surely trust.

Utobal.

My lord, I am faithful to thee ;
Thy father's weal shall be my care.

The Brothers.

Now all is well, we are in safety,
Cleophas will befriend us all.

Chorus and the Brothers.

All hail, our protector, our friend !
We owe him both welfare and life.

(All bow down before *Joseph*.)

ACT II.

Curtain rises. A wide plain before the walls of Memphis with the tents of the Israelites. A magnificent tent in the foreground. It is a starlight night; the sickle of the waning moon is still above the horizon.

SCENE I.

Enter *Joseph* and *Utobal*.

RECITATIVE.

Joseph.

The stars are not yet dim,
And safe in their tents the Sons of Israel
slumber in peace.
Oh, Heaven ! after many years I shall at
last
Once more behold my father.

FÜNFTE SZENE.

(Der Vorhang wird auseinander gezogen. Man gewahrt eine Strasse von Memphis, aus der das Volk herbeiströmt.)

Chor des Volkes

(von aussen).

Verehrt ihn, den Retter, den Freund !
Wir danken ihm Wohlfahrt und Heil !

Joseph.

Was hör ich ?

Utobal.

Dir verdankt das Volk seinen Segen
Und ehret seinen Retter in dir.
Es steht vor deinem Schloss die Menge
Und jauchzet fröhlich dir entgegen.
Man wartet deiner mit Begier.

Joseph.

Du wirst meinen Vater versorgen,
Denn ich setz' mein Vertrauen auf dich !

Utobal.

Herr ! rechne in Allem auf mich ;
Für deinen Vater Sorge ich.

Die Brüder.

Beruhigt euch, wir sind geborgen,
Der Gouverneur verwendet sich.

Chor des Volkes und der Brüder.

Verehrt ihn, den Retter, den Freund !
Wir danken ihm Wohlfahrt und Heil !

(Alle huldigen *Joseph*.)

ZWEITER AKT.

Weites Feld vor den Mauern von Memphis mit den Zelten der Israeliten. Im Vordergrund ein reiches Zelt. Nacht, Sternenhimmel. Die Sichel des abnehmenden Mondes steht noch am Horizont.

ERSTE SZENE.

Joseph und *Utobal* treten auf.

REZITATIV.

Joseph.

Die Sterne leuchten noch.
Den heiligen Schlummer des Kinder Israels
störet kein Laut.
O Gott ! hier soll ich den Vater wieder-
seh'n
Nach langen, langen Jahren.

Utobal.

Within thy tent of state he sleeps,
As thou hast willed,—by wealth sur-
rounded.

Joseph.

I thank thee, faithful friend.

Utobal.

My lord, to him reveal thyself with
caution.
Lest he die of so much gladness.

Joseph.

Yea, I will control my longing,
Do thou return to Memphis,
For daybreak is at hand.

(Exit *Utobal.*)

Father mine, henceforth thine age shall
ne'er again be
Dark with sorrow. Thy grief shall turn
to glad rejoicing
By thy dear son's affection, and peace I
will restore again,
Unto the hearts of these my brothers.

(Day dawns gradually. Trumpets and horns within.)
(listening.)

Hark, is this not Memnon's voice, which
proclaims
That the roseate dawn once more ariseth
in the east?

PRAYER.

Chorus of the Children of Israel.

Lord God of Hosts, Thou art Israel's
keeper!
Bless Thou our fields and our flocks.
Oh, let the grain once more ripen,
Let not thy chosen people die!

Joseph.

What tender memories rise and fill me
with rapture.
How often in bygone days I have join'd
my brothers
In giving praise to Israel's God.

(He kneels in prayer.)

Utobal.

Er ruht in deinem eig'nen Zelt,
Wie du befehlt, von Glanz umgeben.

Joseph.

Hab' Dank, du treuer Freund.

Utobal.

O Herr! Lass nicht sogleich ihn dich
erkennen,
Dass die Freudè ihn nicht töte.

Joseph.

Ja, ich will mein Herz bezwingen.
Jetzt geh' zurück nach Memphis;
Der Morgen ist nicht fern.

(*Utobal* geht ab.)

Guter Greis! Nichts soll den Abend deines
Lebens
Dir mehr trüben. In Freude sei dein
Leid verwandelt
Durch deines Sohnes Liebe, und Ruhe
will ich wiedergeben
Dem Gewissen meiner Brüder!

(Es wird allmählich Tag.)

Horch, schon hör' ich den Akkord, der
erklingt,
Wenn im Osten der erste Schimmer des
Lichts sich regt.

Chor des israelitischen Volkes.

Gott Israels! Herr der Welt, unser
Vater!
Segne die Saat und das Feld,
Lass unser Korn wieder grünen.
Rette dein auserwähltes Volk!

Joseph.

Wie füllt Erinnerung mein Herz mit
süßem Entzücken.
O selige Jugendzeit, da mit meinen Brüdern
vereint
Ich sang der Gottheit Lob.

(Kniert sich zum Gebet nieder.)

SCENE II.

(Enter *Benjamin* from the tent.)

RECITATIVE.

Benjamin.

How fair and cloudless is the sky !
 Soon will the sun arise !
 An angel surely has been our guide to
 this bountiful land.
 Who is the stranger in princely attire
 Whom I see praying yonder ?

Joseph

(rising).

Benjamin !

Benjamin.

My name thou knowest ?

Joseph

(embracing him).

Come to my heart !

Benjamin.

What troubles thee, fair stranger ?
 Weepst thou ?

Joseph.

'Tis thy youth, child, and thy freshness.
 Thou must be dear to Jacob !

Benjamin.

In Joseph's place I wait on him now.

Joseph.

Joseph ?

Benjamin.

My elder brother ; many years now we
 mourn him.

ROMANCE.

Benjamin.

'Twas cruel of death thus to take him,
 The son whom my father so loved !
 His mind ever dwells on his sorrow,
 His eyes have with weeping grown dim.
 So that I might comfort my father
 They brought me to solace his grief ;
 And he found in my childish face
 Resemblance to him he had cherished.
 Of Joseph all speak with affection,

ZWEITE SZENE.

(*Benjamin* tritt aus dem Zelt).

REZITATIV.

Benjamin.

Wie strahlt der Himmel so rein und
 schön !
 Bald wird die Sonne sich heben.
 Ein Engel des Herrn hat in dies gastliche
 Land uns geführt.
 Wer ist der Fremdling im reichen Gewand,
 Der voll Andacht dort betet ?

Joseph

(springt auf).

Benjamin !

Benjamin.

Du kennst meinen Namen !

Joseph

(schliesst ihn in seine Arme).

Komm an mein Herz !

Benjamin.

Was rührt dich so zu Tränen, fremder
 Mann ?

Joseph.

Deine Jugend, deine Unschuld.
 Wie muss dich Jakob lieben !

Benjamin.

Ich nehme Josephs Platz bei ihm ein.

Joseph.

Josephs ?

Benjamin.

Des edlen Bruders, den wir lang schon
 verloren.

ROMANZE.

Benjamin.

Ach, musste der Tod ihn uns nehmen,
 Den Sohn, den der Vater geliebt !
 Ich seh' ihn noch immer sich grämen,
 Den Blick stets von Tränen getrübt.
 Damit ich den Vater vergnüge,
 Lacht ihm oft mein kindlicher Blick !
 Und er findet, o welch ein Glück,
 An mir des Verlorenen Züge.
 Von Joseph sprach Jedermann Gutes ;

By all he was honoured and loved.
 He ever was cheerful and kindly,
 And evil was far from his heart.
 And I, to console my old father,
 That he may not grieve for the dead,
 Strive to copy his noble life,
 That Joseph may live in my image.

RECITATIVE.

Joseph.

Dearest child, long mayest thou be
 The stay and comfort of thy father!

(hesitatingly.)

O tell me, could I one moment look
 upon his face?

Benjamin.

Fatigued with travel now he sleeps :
 Even our prayers at daybreak have not
 disturbed his slumbers !
 With silent steps draw nigh !

(He draws the curtain of the tent.)

Joseph.

O honoured age ! I humbly bow the
 knee to thee.

(kneels.)

Benjamin

(aside, with emotion).

Thus long ago may Joseph have knelt to
 him.

(Trumpets in the distance.)

Joseph.

(rising).

The people come to escort me in triumph.
 Oh, how gladly I would yield my glory
 To remain with you for ever !

TRIO.

Benjamin.

The trumpet sound, from afar they are
 calling,
 And my father will soon be awakened
 from sleep.

Joseph.

Oh, joy supreme, now shall I greet my
 father ;
 The day I have awaited at last is
 at hand.

Von Allen war heiss er geliebt.
 Er war auch stets fröhlichen Mutes,
 Weil niemals er Böses verübt ;
 Warum, ach, warum musst' er sterben !
 Um den Vater stets zu erfreu'n,
 Wünsch' ich sehnlich wie er zu sein,
 Ich muss Josephs Tugend erwerben !

REZITATIV.

Joseph.

Liebes Kind ! Noch lange mögst du
 Des Vaters Trost und Stütze bleiben !

(zögernd.)

O sag mir, könnt' ich nur einen Augen-
 blick ihn seh'n ?

Benjamin.

Nach harter Wandrung schläft er fest ;
 Selbst nicht die heiligen Gebete vermoch-
 ten ihn zu wecken !
 Darum tritt leis' herzu !

(Er öffnet den Zeltvorhang.)

Joseph

Geliebter Greis ! In Ehrfurcht beug 'ich
 mich vor dir.

(kniet.)

Benjamin

(leise, gerührt).

So hat dereinst wohl Joseph vor ihm
 gekniet.

(Trompeten in der Ferne.)

Joseph

(steht auf).

Das Volk naht, mich im Triumph zu holen.
 O wie gern entsagt' ich allen Ehren,
 Hier bei ihm stets zu verweilen !

TERZETT.

Benjamin.

Trompetenton höre fern ich erschallen ;
 Dadurch wird wohl der Schlaf meines
 Vaters gestört.

Joseph.

O welches Glück, du herrlichstes von
 allen !
 Mir wird jetzt ein Genuss, den ich lang
 schon entbehrt.

Benjamin.

His eyes have lost their light, his sight is gone for ever.
Oh, noble sir, he cannot see thy face.

(goes into the tent.)

Joseph.

Father, how oft have I to God upraised my prayers,
That we two might once more meet in loving embrace.

SCENE II.

Benjamin

(Enters, leading *Jacob* from the tent).

'Tis Benjamin, who leads his father
And ever guides his feeble steps.

Jacob.

God of Abraham, hear my supplication,
Few are the steps that lead to the grave that awaits me.
I am far from the land of my fathers to-day,
Lord, if 'tis Thy will that my bones shall not rest them
Within the promised land Thou gavest to my fathers,
I bow to Thy decree, gladly yield to Thy will,
I will die in this land, far away from my home,
But let my children their heritage see.

Joseph and Benjamin.

God of Abraham, O hear our supplication,
Lord, in Thee do we put our trust,
Lengthen his days, and gladden thou his heart,
Oh, let us all Thy mercy see!

RECITATIVE.

Jacob.

Benjamin, where art thou? O leave me not,
As in my dream last night thou didst leave me.

Benjamin.

Ah, could I ever leave thee?

Benjamin.

Erblindet ist sein Auge; er kann dich nicht sehen.
O, edler Mann! Meiden muss er dies Glück.

(geht in das Zelt.)

Joseph.

Vater! Wie oft schon hörte Gott mein brünstig Flehen,
Dass zu dir ich nur einmal noch kehrte zurück.

DRITTE SZENE.

Benjamin.

(tritt mit *Jacob* aus dem Zelt).

Wenn Benjamin den Vater leitet,
Empfindet er das höchste Glück.

Jacob.

Gott Abrahams! erhöre meine Bitte!
Denn zum Grabe habe ich nur noch wenige Schritte.
Von der Vater Gefild bin ich jetzt leider fern.
O Gott! wenn du nicht willst, dass mein Staub sei begraben
Im Lande, das die Väter einst besessen haben,
Ich ehre dein Gebot, unterwerfe mich gern,
Dieses Land decke bald, wenn auch fremd mein Gebein!
Nur meine Kinder lass glücklich stets sein.

Joseph und Benjamin.

Gott Abrahams! erhöre meine Bitte!
Herr! auf dich hoffen wir allein.
Lass ihn noch lange sich des Lebens freun,
Das wird das Glück der Kinder sein.

REZITATIV.

Jacob.

Benjamin, wo bist du? Verlass mich nicht,
Wie diese Nacht im Traum du es tatest!

Benjamin.

Wie, ich hätte dich verlassen?

Jacob.

I dreamt that in the desert a sudden
storm arose,
And whirling wreaths of sand engulfed me.
Not one of all my children was with me ;
Then did I hear thee calling !
Heaven restored to me my vision ;
I saw thee ; a noble stranger walked
beside thee,
Who bowed down before me.
Ah, and he resembled Joseph !

*Benjamin**(aside to Joseph).*

How his mind dwells on him.

Jacob.

Joseph, my son, best-beloved of my
heart,
The years can ne'er appease my longing !

Joseph.

No more shalt thou weep tears of sorrow,
My heart has not changed t'ward thee.

Benjamin.

O, father, dry thy tears of sorrow,
And yield not to thy bitter grief.

Jacob.

Yea, in my sleep, as in my waking,
Evermore I see Joseph's face,
And I think I hear it calling,
The voice that was dear to me.
Nought can console a father,
Who mourns his best-loved son.

Joseph.

Yes, he still loves me dearly,
As he loved me of yore.

Benjamin.

Ah, the face of my brother
Dwells ever in his mind !

Jacob.

Ah, when loving mothers boast fondly ;
" Child never loved, as mine doth me ! "
My grief in my heart cries loudly :
" My Joseph, he loved me better far ! "
My darling Joseph, far from thee,
Mine old age is joyless and lonely.

Jakob.

In schattenloser Wüste umbrauste mich
ein Sturm,
Im Sande glaubt' ich zu ersticken ;
Und keines meiner Kinder war bei mir ;
Da hört' ich deine Stimme.
Gott erleuchtete mein Auge,
Ich sah dich, geführt von einem schönen
Manne,
Der sich vor mir beugte.
Ach, er hatte Josephs Züge !

*Benjamin**(leise zu Joseph).*

Immer denkt er an ihn.

FINALE.

Jakob.

Joseph, mein Sohn, dich vergisst nie mein
Herz,
Die Zeit stillt nie mein heisses Sehnen.

Joseph.

Es fließen um dich Wonnetränen,
Weil stets nur für dich schlug mein Herz.

Benjamin.

O trockne, Vater, deine Tränen !
Besiege, besiege deinen herben Schmerz.

Jakob.

Ja selbst im Schlaf, wie auch im Wachen.
Immer seh' ich ihn, meinen Sohn,
Immer tönt in meinen Ohren
Der Stimme geliebter Ton.
Nichts tröstet einen Vater,
Der seinen liebsten Sohn verlor.

Joseph.

Ich bin stets noch sein Liebling,
Den sein Herz sich erkor.

Benjamin.

Ach das Bild meines Bruders
Schwebt ihm beständig vor.

Jakob.

Sagt mir ein Mutter voll Freude :
Ach dieses Kind liebt mich so sehr !
O dann ruft es in mir voll Wehmut :
Mein Joseph, er liebte mich weit mehr,
Mein teurer Joseph, ohne dich
Bin ich jetzt allein auf der Erde.

RECITATIVE.

Joseph.

No, I cannot resist !
 Low kneeling at his feet
 I must own to what I feel.

Benjamin.

Heaven, what is this ?

Joseph.

O, my father !

Jacob.

Who takes my hand,
 And bedews it with tears ?

SCENE IV.

*Utobal**(enters).*

The people gather round, and clamour to
 behold thee,
 Their desire is to bear thee through the
 streets of Memphis
 In triumph before them all.
 Do not deny their wish !
 All in joyful excitement,
 " Long live Cleophas " is their cry.

Jacob and Benjamin.

Cleophas !

Utobal.

To behold thee the people are thronging !
 Delay not, I pray thee, my lord.

Jacob.

My son, where then is Cleophas ?

Benjamin.

'Tis he who with respect but now thy
 hand saluted.

Jacob.

What sayest thou ? How great an honour !
 Thou who hast helped us so far in our
 need !
 My lord, let me express my gratitude thus
 humbly—

Joseph.

Do not kneel at my feet !
 Come rather to my heart.

(embracing him)

REZITATIV.

Joseph.

Mein Herz zieht mit Gewalt
 Mich zu des Greises Füßen,
 Ich kann nicht widersteh'n.

Benjamin.

Gott, was seh ich ?

Joseph.

O mein Vater !

Jakob.

Wer fasst die Hand,
 Die mit Tränen er benetzt.

VIERTE SZENE.

*Utobal**(tritt ein).*

Das Volk, das allgemein im Freudentau-
 mel schwebet,
 Hat begehrt, dich zu seh'n, beginnet schon
 den Zug.
 Im Triumph führt man dich zur Stadt.
 Wie sehr wirst du geliebt !
 Allgemein ist die Wonne.
 Sie schrei'n : Kleophas lebe hoch !

Jakob und Benjamin.

Kleophas !

Utobal.

Dich zu seh'n ist das Volk voll Verlangen.
 O zög're nicht ! erfüll' den Wunsch !

Jakob.

Mein Sohn, wo ist denn Kleophas ?

Benjamin.

Der ist's, der tränend dir die Hand mit
 Ehrfurcht küsste.

Jakob.

Was höre ich ? so viel Gnade !—
 Du unterstützest uns, grossmütiger
 Mann !
 O Herr ! lass meinen Dank mich hier zu
 deinen Füßen—

Joseph.

Mir zu Füßen, O nein !
 Hier ist fortan dein Platz

(umarmt ihn)

Utobal.

My lord, the glad procession
Is quickly approaching.

SCENE V.

(The crowd gradually collects in the background).

Joseph.

Then come and follow me. I will guide
Jacob's steps.
Take your part in the feast, and you shall
share my splendour.
This day the grateful people rejoice in my
honour,
And my triumph is crowned by your
presence with me.
You shall ride by my side, Benjamin and
his father ;
All Memphis shall behold how I revere
and honour
This simple shepherd and his child.

(The festal procession passes).

Chorus.

World renowned are the heroes,
Who shall envy his fame !
His the triumph of wisdom.
And blessed gifts of peace,
For like a kindly father
He gave the people bread !

(*Joseph mounts the triumphal car with Jacob and Benjamin.*)

ACT III.

(A splendid banquet hall in *Joseph's* palace. *Jacob* on a raised dais. *Joseph* and *Benjamin* sit beside him. The rest of the brothers, except *Simeon*, on less exalted seats. All are arrayed in splendid Egyptian robes. In front, to right and left, maidens of Memphis and harpers. Dancers in the centre.

SCENE I.

RECITATIVE.

Jacob.

My lord, how great are the honours thou
show'st on us poor shepherds.

Joseph.

They are but thy due, as thou shalt soon
discover !

Utobal.

Sieh, Herr ! der Zug des Volks
Nähert schon sich dem Lager.

FÜNFTE SZENE.

(Das Volk versammelt sich allmählich im Hintergrunde).

Joseph.

So kommt und folget mir ! Ich leite
Jakobs Schritt.
Teilen sollt ihr den Glanz dieses geweihten
Festes.
Dank tönet aus der Menge des Volks mir
entgegen.
Ihr verschönt den Triumph, den man mir
zugedacht.
Neben mir nehmt ihr Platz, Benjamin und
sein Vater,
Ganz Memphis soll es sehen, wie sehr ich
Unschuld ehre,
Wie dieser Greis teuer mir ist.

(der Triumphzug schreitet vorbei).

Chor.

Gross und her sind die Siege,
Die ein Volk dem erkennt,
Der den Ruhm nicht durch Kriege,
Nur durch Segnungen sich wand !
Uns verschaffte Brot zur Genüge
Die gütige Vaterhand.

(*Joseph besteigt mit Jacob und Benjamin den Triumphwagen.*)

DRITTER AKT.

(Ein prächtiger Saal in *Josephs* Palast. *Jacob* auf einem erhöhten Platz, ihm zu seiten *Benjamin* und *Joseph*. Auf niedrigeren Sitzen die Brüder, ausser *Simeon*. Alle sind in prächtige ägyptische Gewänder gekleidet. Vorn, rechts und links, junge Mädchen von Memphis und Harfenspielerinnen in der Mitte Tänzerinnen.)

ERSTE SZENE.

REZITATIV.

Jacob.

O Herr ! Den niedrigen Hirten erzeigst
du so hohe Ehre.

Joseph.

Bald sollst du erfahren, dass sie dir
gebühren.

Jacob.

Here on the dais thou hast set me beside
thee
Surrounded by my loving children.

Benjamin.

But where is Simeon ?

Jacob.

Doth Simeon still hide from the presence
of his father ?

Joseph.

Be comforted, friends ! I have sent forth
to seek him and to bring him to thee.

Jacob.

How shall I thank thee ?

Joseph.

Daughters of this land of Egypt
Attune your golden harps, and
Sing praises to the God of Israel.

Chorus of the Maidens of Memphis.

Praise the Lord with psaltery and singing,
Great is the Lord, Israel's God.
For His might endureth for ever,
His mercy is great in our need.

A Maiden.

'Tis He, that increaseth the harvest,
'Tis He, that gave life to sea and sky,
His voice is the voice of the thunder,
And all the earth bows to His will.

Chorus.

Praise the Lord, etc.

A Maiden.

The herbs that grow upon the mountains,
And the lowing kine in the fields.
The sheaves, and the grain that we garner
They are blest by Him for our use.

Chorus.

Praise the Lord, etc.

A Maiden.

He blesseth the holy bond of marriage,
The innocent loveliness of youth ;

Jakob.

An deiner Seite würdigst du mich zu
sitzen,
Umringt von allen meinen Kindern.

Benjamin.

Noch fehlt uns Simeon.

Jakob.

Flieht Simeon noch immer die Nähe seines
Vaters ?

Joseph.

Beruhige dich ! Auftrag gab ich, ihn zu
suchen und zu dir zu führen.

Jakob.

Wie bist du gütig !

Joseph.

Jetzt, ihr Töchter dieses Landes,
Stimmt an die goldenen Harfen,
Und singt das Lob des Gottes Israels.

Chor junger Mädchen von Memphis.

Lobt den Herrn mit Saitenspiel und Harfen.
Gross ist der Herr, Israels Gott !
Ewig während ist seine Gnade
Und stark seine Macht in der Not,

Ein Mädchen.

Durch ihn wird befruchtet die Erde,
Durch ihn wird bevölkert Luft und Meer,
Wie Donner ertönt sein "Werde" !
In Ewigkeit, gross ist der Herr.

Chor.

Lobt den Herrn usw.

Ein Mädchen.

Die Berge, wo man Kräuter findet,
Und das Feld, mit Saat frisch begrünt,
Die Felder, wo Garben man bindet,
Segnet Gott, auch oft unverdient.

Chor.

Lobt den Herrn usw.

Ein Mädchen.

Durch ihn wird den Ehen reicher Segen,
Das Weib seine Zuversicht gewinnt.

Deep in the heart of every woman
He sowed the seed of mother-love.

Chorus.

Praise the Lord, etc.

SCENE II.

RECITATIVE.

Utobal

(enters in haste.)

My lord, silence these sounds of rejoicing !
Envious foes of thy good fortune
Have complained of thee to the King
That thou showest honour to shepherds
and strangers,
Which was meant but for thee.
The people are stirred up to wrath
Against thyself and Israel's children.

Joseph.

Ere long shall the guilty tremble !

He gives a sign ; the maidens, dancers and harp players
leave the stage.)

I hasten to Pharaoh.

(to *Utobal*.)

Thou shalt watch o'er Jacob's children.
And with thy life shalt answer me for
their safety !
Thou, Benjamin, stay here beside thy
father.

Exit hastily. The brothers are escorted away, Jacob and
Benjamin remain.)

SCENE III.

Jacob.

Ah, noble sir, may Heaven's blessing—

Benjamin.

He cannot hear thee, father.

Jacob.

Then let us send prayers to heaven for
his safety.
Where are all thy brothers ?

Fröhlich sieht sie dem Tag entgegen,
Da ihre Mutterpflicht beginnt.

Chor.

Lobt den Herrn usw.

ZWEITE SZENE.

REZITATIV.

Utobal

(tritt eilig auf.)

O Herr, lass die Gesänge verstummen !
Feinde und Neider deines Glückes
Haben dich beim König verklagt,
Dass niederen Hirten du Ehren
erwiesen,
Die dir selber bestimmt.
Erregt ist das Volk und beginnt,
Die Kinder Israels zu verfolgen.

Joseph.

Die Schuldigen follen zittern !

(Er winkt ; die jungen Mädchen, Tänzerinnen und Harfen-
spielerinnen verlassen die Bühne.)

Ich eile zum König.

(zu *Utobal*.)

Du bewachst mir Jakobs Söhne.
Mit deinem Leben hastest du für
das ihre.
Du, Benjamin bleibst bei deinem
Vater.

(Er geht eilig ab. Die Brüder werden fortgeführt. *Jakob*
und *Benjamin* bleiben zurück.)

DRITTE SZENE.

Jakob.

Grossmüt'ger Mann, des Himmels Segen—

Benjamin.

Er hört dich nicht mehr, Vater !

Jakob.

So lass uns Gebete für ihn zum Himmel
senden.
Wo sind deine Brüder ?

Benjamin.

They also are gone ; but I am with thee.

DUET.

Jacob.

Thou art the comfort of thy father,
And while I live, thou wilt not leave my
side.

Benjamin.

Yea, this I promise thee, my father.
That while thou livest I will guide thy
steps.

Jacob.

Mine eyes are blind, I cannot see
thee,
But I can feel thy helpful hand.

Benjamin.

But while thou livest, I will guide thy steps.

Jacob.

I feel that my powers are failing :
The weakness of age lies heavily
on me ;
But I am safe while thou art near me,
Thou wilt not leave me desolate.

Benjamin.

Nevermore will I leave thee, father.

Jacob.

My Benjamin, thou art the dearest of my
sons
Mine only comfort in my sorrow ;
Thou art the child that truly loves me,
Come to mine arms, my dearest
child.

Benjamin.

Why should I desert thee, O my father ?
Why should I guide thine age no longer ?
'Tis a duty that yields but joy.

(Enter Simeon, escorted by an Officer.)

RECITATIVE.

Simeon.

Whither am I led ?

Officer.

'Tis Cleophas' command to leave thee with
thy father.

(exit.)

Benjamin.

Auch sie gingen fort. Nur ich bin bei dir.

DUETT.

Jacob.

Du bist die Stütze deines Vaters ;
So lang' ich leb' , lässt du mich nicht
allein.

Benjamin.

Ja, ich versprech' es dir, mein Vater,
So lang' du lebst, werd' ich dein Führer
sein.

Jacob.

Des Augenlichts bin ich beraubt,
Und du, du reichst mir hilfreich deine
Hand.

Benjamin.

So lang' du lebest, führt dich meine Hand.

Jacob.

Da mich meine Kräfte verlassen,
Des Alters Gebrechen und Beschwerden
droh'n,
O, welch' ein Trost, um mich zu fassen :
Mir bleibt ein lieber, treuer Sohn !

Benjamin.

Niemals werde ich dich verlassen.

Jacob.

Mein Benjamin, du liebstes meiner Kinder
mir !
Komm', einz'ge Stütze meines Alters,
Komm' du, der mich so zärtlich liebet,
Komm', an mein Herz, komm', teures
Kind.

Benjamin.

Dich, geliebter Vater, sollt' ich lassen ?
Nicht deinen Schritt im Alter leiten ?
Diese Pflicht übt mit Lust dein Kind.

(Simeon wird vom Offizier heringeführt.)

REZITATIV.

Simeon.

Wohin führst du mich ?

Offizier.

Nach Kleophas Befehl bleibst du bei
deinem Vater !

(geht ab.)

Jacob.

I hear thee, Simeon ! Why thus hide from
me ?

Simeon.

Oh, ask me not !

Jacob.

If thou hast done some evil thing,
Why wilt Thou not unto thy father tell
thy grief ?
Unburden then thine heart !

*Simeon**(passionately).*

No, there's no pardon, no forgiveness,—
none—for the sin I committed !

Oh, Joseph, Joseph !

*Jacob**(with alarm).*

Of a great sin thou speakest, and on Joseph
thou callest ?

Simeon.

Oh, curse me, father ! Take my life !
Though God forgive my sin, thou canst
not so !

Jacob.

How ? Art thou the cause of Joseph's
death ?

Simeon.

Now, if God is just, he still lives.

*Jacob**(beside himself).*

Joseph lives ! for fifteen years ye let
me
Mourn as dead the son I cherished ?
Oh, God, let me not perish
Ere my son is restored !
Simeon ! Hast thou a heart within thy
breast ?
Then tell me, where is Joseph ?
Wretched man ! Where is thy brother ?

*Simeon**(shuddering).*

Thus did the Lord speak unto Cain !

Jakob.

Bist du es Simeon ? Warum fliehst du
mich ?

Simeon.

O frag mich nicht !

Jakob.

Wenn eine Schuld dein Herz bedrückt,
Warum vertraust du deinem Vater dich
nicht an ?
Erleichtere dein Herz !

*Simeon**(heftig).*

Nein, keine Sühne, kein Verzeih'n gibt es
für meinen Frevel.

O Joseph ! Joseph !

*Jakob**(erschrocken).*

Von einem Frevel sprichst du und nennst
Josephs Namen ?

Simeon.

Verfluch' mich, Vater, töte mich !
Wenn Gott mich auch verschont, du
musst es tun !

Jakob.

Wie ? Du wärest an Josephs Tode
schuld ?

Simeon.

Nein, ist Gott gerecht, so lebt er.

*Jakob**(ausser sich).*

Joseph lebt ! Und fünfzehn Jahre liessest
du mich
Ihn als tot beweinen ?
O Gott, lass mich nicht sterben,
Eh' mein Sohn wieder mein !
Simeon, lebt noch ein Herz in deiner
Brust,
So rede, wo ist Joseph ? Wo ist Joseph ?
Elender ! Wo ist dein Bruder ?

*Simeon**(schaudernd).*

So rief der Ewige den Kain !

Benjamin.

Simeon, say, what of Joseph thou knowest,
Or this will cost our father's life.

Simeon

(With gloomy hesitation).

That thou didst love him best of all,
stirred envy in my heart.
I wished to slay him; but Heav'n in
mercy stayed my hand.
Then to some Arab traders he was sold!

Jacob.

Was sold! Thou monster! What of thy
brothers?

Simeon.

They, too, are guilty. Mine offence was
greatest!

Jacob.

May the God of wrath and vengeance
be mine aid!

SCENE IV.

(Enter the Brothers, in haste.)

Reuben.

O, listen, father, what new favours
On us Cleophas bestows!

Jacob.

Ye vipers! Say how can you dare to come
Before my face? Do you not quail at
Joseph's name?

The Brothers

(aside).

Alas, he knows all!

Benjamin.

Mercy, father, mercy!

Jacob

(in great agitation).

Henceforth shall innocence no more
consort with evil-doers.
These thy brothers are brothers no more.

Benjamin.

Simeon, sag', was von Joseph du weisst,
Sonst löscht des Vaters Leben aus.

Simeon

(zögernd, dumpf).

Dass mehr du ihn geliebt als uns entfachte
meinen Neid.
Ich wollt' ihn töten, doch Gott hielt
meinen Arm zurück.
Da habe ich als Sklaven ihn verkauft.

Jacob.

Verkauft! Verworf'ner! Und deine
Brüder?

Simeon.

Sind mit mir schuldig, ich doch mehr als
Alle!

Jacob.

Gott des Zornes und der Rache steh' mir
bei!

VIERTE SZENE.

(Die Brüder treten eilig auf).

Ruben.

O höre, Vater, welche Gunst aufs neu'
Uns Kleophas erzeigt!

Jacob.

Verruchte! Wagt ihr noch, zu treten
vor mein Angesicht?
Schreckt euch der Name "Joseph" nicht?

Die Brüder

(leise).

Wir sind verloren!

Benjamin.

Gnade, Vater, Gnade!

Jacob

(sehr lebhaft).

Keine Gemeinschaft darf die Unschuld
mit der Sünde haben.
Deine Brüder sind jene nicht mehr!

ENSEMBLE.

Jacob.

Thou shalt ne'er again share their tents !
The traitors, they robbed thee of thy brother.
Yea, all are guilty of thy loss.

The Brothers.

O, grant forgiveness, father !
We implore thee here at thy feet !

Benjamin.

Father, forgive them, for truly they repent.

Jacob.

Your father's heart ye tore in sunder,
And your brother's blood cries to heaven !
How can I such trespass forgive ?

Simeon.

'Tis I alone that here am guilty,
'Tis I alone should bear thy wrath.

Jacob.

No, I can never forgive.

SCENE V.

*(Enter Joseph).**Reuben**(to Joseph).*

O sir, intercede for thy servants,
My father is fierce in his wrath.

The Brothers.

Intercede for thy servants, for his wrath
is unbounded.

Simeon.

'Twas I alone betrayed my brother.
'Tis I deserve my father's wrath !

The Brothers.

We all deserve our father's wrath !

Jacob.

- Hence, depart ! Ne'er again shall you
come before me,
Forgiveness shall never be yours.

ENSEMBLE.

Jakob.

Stets vermeide sie, diese Brut !
Verräter ! Sie haben deines Bruders,
Ja, deines Bruders dich beraubt.

Die Brüder.

Verzeihung, teurer Vater !
Zitternd fassen wir deine Knie.

Benjamin.

Vater, verzeihe ! gebeugt bereuen sie !

Jakob.

Des Vaters Herz habt ihr zerrissen,
Brudermord befleckt euer Gewissen,
Kann ich jemals euch verzeih'n ?

Simeon.

Nur ich bin strafbar ! Mein Vergehen
Verdient mit Recht des Vaters Zorn.

Jakob.

Nein, nein, ich verzeihe nicht.

FUNFTE SZENE.

*(Joseph tritt ein).**Ruben**(zu Joseph).*

O Herr, unterstütz' unser Flehen,
Sein Zorn war so furchtbar noch nie.

Die Brüder.

Unterstütz unser Flehen. Denn sein Zorn
ist so furchtbar.

Simeon.

Nur ich bin strafbar ! Mein Vergeh'n
Verdient mit Recht des Vaters Zorn.

Die Brüder.

Mich treffe nur des Vaters Zorn !

Jakob.

Weg von mir, denn verhasst ist mir eure
Nähe,
Und niemals verzeiht euch mein Herz,

Hence, begone, your presence near is
hateful to me.
Begone, approach me no more !
Begone, begone, lest I curse you all !

The Brothers.

O pardon us ! In heaven's name
Restrain thy grief ! Mercy ! Say it not,
the dread word !

Joseph.

O, Jacob, hear my pleading,
And lay not a curse on thy sons.

Jacob.

Thou canst not judge of their trans-
gression ;
They sold their brother for a slave !

Joseph.

Father, our God is gracious and kind.
He pardons the sinner who repents of his
sin.
How then can Jacob curse his children,
Who thus repent them of their crime ?

Jacob.

Could I but know they are repentant,
Alas ! my heart is crushed with grief.
Full well I know that I should pardon,
And gladly would say : I forgive.

Joseph.

I am appeased, they are repentant ;
Now will I end my brothers' grief.

The Brothers.

Within our hearts new hope has risen,
Since we believe he may forgive ;
If we repent, he will have mercy,
And gladly say that he forgives.

RECITATIVE.

Reuben

(earnestly).

Father, we'll go forth to find him.

Weg von mir, weg von mir, denn euer
Anblick ist mir verhasst,
Hinweg, ihr seid mir verhasst !
Fürchtet meinen Fluch !

Die Brüder.

Verzeihe uns ! Hör unser Flehen.
Still deinen Schmerz ! Weh uns ! O halt
ein !

Joseph.

O Vater, hör' mein Flehen,
Fluche deinen Kindern doch nicht !

Jakob.

Noch kennst du nicht ihr ganz Ver-
brechen.
Ihr Herz verkannte Bruderpflicht.

Joseph.

Gott unser Herr, stets gütig und mild,
Wird gerne dem Sünder, der bereut, auch
verzeih'n.
Will Jakob seinen Kindern fluchen,
Die ihre Missetat bereu'n ?

Jakob.

Wär' ich gewiss, dass sie bereuen,—
O Gott, ich fühl', mir bricht das Herz—
Ich sagte gern ; ich will verzeihen,
Ich sagte euch gern : ich verzeih'.

Joseph.

Ich bin versöhnt, da sie bereuen ;
Ihr Unglück es bricht mir mein Herz.

Die Brüder.

Der Hoffnung wollen wir uns freuen,
Es werde noch erweicht sein Herz.
Er wind den Reuigen verzeihen,
Und rühren wird ihn unser Schmerz.

REZITATIV.

Ruben

(lebhaft).

Vater, wir wollen ihn suchen.

Naphtali

(earnestly).

Through all Egypt we will seek our
brother.

First Brother

(earnestly).

And cast ourselves down at his feet.

Second Brother

(earnestly).

For slaves we will sell ourselves to give
him his freedom.

Third Brother

(earnestly).

Then, if we return together, wilt thou then
forgive?

Joseph

(solemnly).

Sons of Israel, since you repent,
The Lord has given back your brother.

Reuben.

Heav'n! Sudden hope thou hast raised
in our hearts?

Jacob.

Joseph, my Joseph, shall these old arms
again enfold thee?

Joseph.

Father, bless thy son! thy Joseph kneels
to thee!

The Brothers

(falling on their knees).

Joseph!

Jacob

(raising Joseph).

Belovèd son, come to my heart!
Blessèd is God and great.

Benjamin.

With him alone is forgiveness.

Joseph

(with dignity).

Arise then, O my brothers

Naphtali

(lebhaft).

Ganz Ägypten wollen wir durchwan-
dern.

Ein Bruder.

(lebhaft).

Wir wollen uns neigen vor ihm.

Ein zweiter Bruder.

(lebhaft).

Wir alle verkaufen uns, dass er wieder
frei wird.

Ein dritter Bruder

(lebhaft).

Doch, wenn wir ihn wiederbringen, wirst
du dann verzeihn?

Joseph

(feierlich).

Söhne Jakobs, hört, weil Ihr bereut,
Gibt Gott euch euren Bruder wieder.

Ruben.

Gott! Welche Hoffnung erweckst du in
uns?

Jakob.

Joseph, mein Joseph, soll ich dich wirklich
wiederfinden?

Joseph.

Vater, segne mich! Dein Joseph kniet
vor dir.

Die Brüder.

(stürzen auf die Knie).

Joseph!

Jakob

(erhebt Joseph).

Geliebter Sohn, komm an mein Herz!
Gnädig ist Gott und gross.

Benjamin.

Verzeihung heisset sein Ratschluss.

Joseph.

Erhebt euch, meine Brüder!

FINALE.

Joseph.

Let us forget all bygone sorrow.
Take comfort, beloved Simeon.
To give thee back the peace thou cravest,
Thy father Jacob pardons thee.
Then banish every grief and care,
And let me take thee to my heart !

*Benjamin, Jacob, Joseph, and all the
other Brothers.*

God, Who so wisely
Leadest Thy people
On through the darkness,
Till they find joy,
Praise be to Thee,
Praise to Thy mercy !
Praise ye the Lord !
Praise the Eternal !

(Curtain)

FINALE.

Joseph.

Vergessen ist, was vorgegangen.
Sei ruhig, geliebter Simeon.
Um Seelenfrieden zu erlangen,
Vergab dir Vater Jakob schon.
Verbanne deinen Gram und Schmerz,
Und komm an deines Bruders Herz.

Alle.

Gott ! wie so weise
Führst da die Deinen
Auf dunklen Wegen
Endlich zum Glück
Lob dir O Herr,
Preis deinen Namen.



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A Plea for Orthodoxy

BY WALDEMAR M. HAFFKINE

THAT it is desirable to cultivate feelings of kinship between individuals seems axiomatic. The attachment between children and parents, between members of the same family, or citizens of the same town or State, is felt by all to be conducive to happiness. The fact that friends and critics have only praise for the manner in which communities like the Parsis of India, the Scotch the world over, or the Jews, look after their poor, may be taken as one of the criterions which show that commonwealths are benefited by the grouping of masses of population into brotherhoods, friendly societies, and the like, when such groups, in their turn, are wisely co-ordinated for the good of all. Thus it is that in all civilized countries the conditions of life have improved with the granting of self-government to municipalities. The United States of America has prospered through its organization in a number of self-administering States; and, in a similar way, Russia may be expected to make rapid strides from the moment she allows the many communities within her territory to attend, as best they can, to the problems within their respective spheres.

Improvement is founded on these lines through all grades of life, the efficiency of units being raised by the grouping into unions, and the efficiency of unions by a combination into larger groups. The melting of crude elements and of remnants of wreckage in a crucible is often very profitable but only as a transient condition. In the development and



WALDEMAR M. HAFFKINE
(born in Odessa, in 1860), one of the leading scientists of our time, studied at the University of Odessa, taught physiology at the University of Geneva, later associated with Pasteur in Paris, and became one of the pioneers in the new science of bacteriology. In 1893 he was engaged by the British Government to cope with the plagues in India, and in the accomplishment of this task he discovered his notable vaccines against cholera, typhus, and other plagues. The late Lord Lister declared that Mr. Haffkine's work was of incalculable benefit to the populations of India, and one of the great advantages gained by India from her connection with the British Empire. Mr. Haffkine's rare opportunity to study different races and religions, in addition to his great attainments in science, give exceptional authority to his words in behalf of orthodox Judaism, which he has steadily believed in and practiced.

life of an individual such a condition occurs on the dissolution of tissues, or histolysis. Were this stage to abide, we would have—instead of a potent and accomplished being like the butterfly or the bee, formed of highly individualized systems of organs—a reversion to the condition of a sponge or of a mass of amorphous plasma. Similarly—in the case of associated organizations, for example, the military—if units forming companies, battalions, regiments, brigades, etc., were to give up their respective *esprit de corps* and their grouping into distinct bodies, an army would melt into a crowd. The secret of success in most departments in which one country excels over another is discoverable, not so much in differences between the inhabitants as individuals, as in the existence of a better welded system of specialized unions in one country than in the other. Japan and China, the Slav countries and Turkey, British India and the Native States of the East Indies, may serve as illustrations of this fact. In such a system of specialized unions, a brotherhood built up of racial ties, long tradition, common suffering, faith and hope, is a union ready-made, differing from artificial unions in that the bonds existing between the members contain an added promise of duration and utility. Such a union takes many centuries to form and is a power for good, the neglect or disuse of which is as much an injury to humanity as the removal of an important limb is to the individual. I believe Jews recognize these facts in regard to their own brotherhood, and most of them are earnestly concerned with the question of how to preserve such a brotherhood in the circumstances now prevailing.

Talismans That Preserve Racial Ties

COMMUNITIES, even more than marriages, are made in Heaven; but suitable lines of conduct are necessary to maintain communal life, just as they are necessary to maintain a united married life. Even kinsmen belonging to the same families gradually become estranged from each other, unless external circumstances keep them together, or unless they make deliberate arrangements for preserving a mutual bond. How much more easily must ties be lost between individuals not so intimately connected. Community of interests is the most powerful binding force between people; but often common interests most essential and vital for the group as a whole are not palpably obvious to individual members; and when they are so obvious—as in the case of partnerships, companies, trusts and similar combination, or else in situations of common danger—they are, without exception, of a temporary nature. In the case of the Jews, their brotherhood has to withstand the loss even of a common soil. That racial and historic ties are of very great help, and that they need to be carefully and jealously guarded, is beyond question. This, indeed, is the instinct which guides governments and learned societies, archaeological, historical

and others, in searching for relics of a common past, and in preserving such relics (in which often no material utility of any kind can be detected) as precious possessions, whose destruction or injury is prevented by penalties of the law. As inducements to unity, however, inanimate relics of a long past must necessarily take a place second to that of close kinship or common parentage; and yet, even in the case of the latter, the centrifugal forces operating in the daily struggle for existence are more potent than sentimental ties. To lessen such forces, measures are needed of a character hidden in the intricacies of human nature; their significance and necessity, therefore, escape us when we deliberate on the matter in a deductive way, from *a priori* standpoints. And so, in the course of their long existence, in biblical and post-biblical times, the Jews have often been in positions of great peril, sometimes on the very verge of extinction, and such positions have always occurred, essentially, in one and the same way.

The knowledge of how to keep a community like ours together, in spirit, while physically scattered throughout the world and living among an overwhelming majority of other communities, has been carefully handed down to us by our ancestors. But Jews grow easily confident of their knowledge and understanding, and make light of the instructions given them. Perhaps the most comprehensive summary of such instructions is compassed in the words of the Commandment, in which we are told to *speak unto our children the words of our faith at the time of resting in our homes and when traveling on the road; when lying down and on waking up; to bind, for a sign, a reminder of that faith upon our hand and fix it between our eyes; to write it upon the door-posts of our houses and our gates*. According to this we are to teach the Torah to our children and remind them of it daily and hourly; and to have, for ourselves, signs of our faith as a reminder; for only by such constant reminder can that faith be kept alive in our hearts and our souls. It is known, indeed, to all, that the moment man loses the habit of a rule or a line of conduct, he loses faith, without effort or deliberation, in the source and sanction of that conduct. When he awakens to the fact, the conclusion is already formed in him that the old practice was the lot of the unenlightened. On examining the conditions of any of the now living communities, it will be found that the plan of continuous reminder is acted upon, in one way or other, consciously or unconsciously, in the daily life of all of them, and mostly in objective, material ways, so that manifestations of this procedure are seen easily, in all directions. National costumes or uniforms are such reminders. The Sikhs of India—a race of men widely renowned as much for their physical advantages as for their many commanding moral and social traits—have a fundamental law which forbids shaving or cutting the hair. The men wear and dress their hair like women; and their long beards are twisted into ropes and wound over the head. There is thus no mistaking a Sikh

wherever met—in an Indian village bazaar or a drawing-room in London; and whether prince or peasant, a man who disobeys this law ceases by the same act to be of the Sikh community. Living as they do in a land of many races, who vary in blood, sentiment, morals and culture, this powerful people have come to know that for a group of human beings to preserve their cohesion, well-defined and continual manifestations are necessary, acquiescence in which is a declaration of allegiance to the group, and neglect of which is a betrayal, since it endangers the group's bonds and existence. Military captains and empire-builders all reckon with this fact. When Australia conceived the plan of somewhat modifying for herself the design on the Union Jack, people in Great Britain grew alarmed. In an analogous manner, the United States of North America, acknowledging as they do community of blood, civilization and sentiment with the "Old Country" and with the States of Canada, Australia or New Zealand, are keenly jealous of their own national colors. Illustrations of this kind will occur to all who turn their thoughts to the matter; and in every case the practices concerned are dictated by the fact that, except where group feeling is maintained by continual reminder and ever-enacted effort, man slides back into the "melting pot," and the gains of history and tradition, treasures of experience and wisdom, are lost.

Old-Fashioned "Kashruth" and the Up-to-date Microscope

IN the circumstances in which Jews live today, a good many of them find it difficult and sometimes impossible to carry out all the traditional customs of their community. I believe the majority of such Jews view their position as an accidental and temporary one, however long it may last, and seek no sanction for that position and no means of perpetuating or extending it to others. The community as a whole views in the same manner its inability to carry out the rites of sacrifice and certain other sacerdotal practices which were obligatory at the time of the Temple. These rites, however, have not been abrogated. In this attitude there is both unfailing reverence for the sanctity of religious institutions, and manifestation of the ancient faithfulness and tenacity of the race, which have enabled it to correct and atone for many shortcomings and to tide over great misfortunes. Inability to do the thing acknowledged to be right carries with it its own justification, and no other is desired.

While this is the position in regard to some of the traditional practices, many usages and rites of great beneficence and importance remain within the reach of all Jews, in every condition of life. Thus, for instance, since the advance of the researches in microbiology, it has become known that a remarkable provision for preserving health underlies the thorough removal of the blood from the heart and vascular system of animals intended for food, as immediately after death the blood is rapidly invaded by

microbial germs and spreads infection throughout the rest of the tissues. Similar provisions are represented in the rejection of carcasses showing tainted tissues, which the microscope has now revealed to be nests of parasitic organisms; in the purification of meat by means of crystal salt, which is a preservative of great potency, yet perfectly harmless to man; in the discarding of vessels touched, even momentarily, by an unclean object, as such a contact suffices to contaminate them with germs of disease; in the sterilization by boiling water or live fire of utensils so contaminated,—in short, in all the procedures which constitute the orthodox Jewish laws of *kashruth*.

Apart from these surprising facts, the laws of *kashruth* are enjoined in the Bible; they have been obeyed since remotest antiquity; and the careful performance of their prescription has served as much as anything else to keep alive in the Jew the consciousness of his Judaism and to preserve his purity of race, just as analogous prescriptions of the Brahminical ritual have protected some of the purest strains of Aryans. In contrast to not a few of our co-religionists who have no occasion for weeks and months together, while attending school, office, or places of business, to bestow a thought on their creed or their people, the Jew who keeps *kashruth* has to think of his religious and communal allegiance on the occasion of every meal, wherever his lot may be cast at the time; and on every such occasion the observance of the law constitutes a renewal of acquiescence in the fact that he is a Jew and a deliberate acknowledgment of that fact. The recognition so obtained from the individual, the family circle, or the persons assembled in a social gathering, is an ever-present bond between the members; and it is with profound insight and justice that the rabbis visit with reprobation those who omit that acknowledgment. Certainly, this attitude of the rabbis is of incomparably deeper meaning and justification than that which prompts the military to insist on a soldier saluting his flag or honoring his uniform. The arrangements needed in the circumstances of modern life for carrying out the precepts of *kashruth* are accessible to all who earnestly care; and at a time when discipline and co-ordination are more necessary than ever, because of the risks of dissolution which threaten our more and more scattered Jewish communities, observance of these rules should be fervently demanded by all of our elders and religious teachers:

The Ancestral Tongue as a Vital Bond

ONE of the most striking reminders which a people have of their national unity is contained in the language they speak and in the formation of the auditory and vocal apparatus resulting from the use of that language from childhood. In this, as in many other matters, modern Jews, being citizens of many countries, are at a disadvantage, in that they

are denied such a reminder of national unity; but they have the language which their ancestors spoke when they lived together. Instruction in ancient Hebrew is within the reach of children of tender years, when taught along the traditional Jewish lines; and such instruction is found, in a surprising manner, to develop the children's capacity for learning of any kind, linguistic or other. The holding of religious services in Hebrew connects Jewish worship intimately with the Bible, and thus contributes to placing the influence and solemnity of that worship on a plane far above the occurrences of daily life. In addition, there is the fact that *prayer*—as the expression of a longing for consolation and help, or for achievements which we find beyond our limits of strength; or as the craving for sympathy when we are disheartened and alone; or as an outburst of thankfulness in moments of great happiness—is common to all, including “atheists.” But the consecrated way in which Jews spend the time reserved for introspection and prayer, the particulars and order of the service in which that time is employed, and the texts with which we have been accustomed to associate our devotional feelings, are Jewish, and bind Jews together by a faithful identity of procedure.

The bonds so constituted have been made common to us by the toilsome effort of many generations of teachers. When, in such services, variations are admitted; and, more particularly, when the vernacular is introduced on an equality with the hallowed Hebrew rendering of the texts, the principles on which rests the exclusive position and sanction of our books of prayer are shattered at a stroke; the people of the one Synagogue are broken up into sections; and a gradual absorption of such sections into the great non-Jewish congregations surrounding them, who have similarly altered and translated the Jewish ancestral praying texts for their devotional solemnities, is facilitated. In the eyes of Jews and Gentiles alike, acknowledgment and emphasis of our lineal descent from the people of these texts and of the Bible is contained in the fact that our religious worship is clothed in the form handed down to us by our forefathers. This is by far, of greater significance and necessity to us than, for instance, the use of Welsh to Welshmen, of Polish to the Poles, or Finnish to the Finns, all of whom recognize in their language an asset the loss of which would practically annihilate their nationality, and which they prize above any other. Among ourselves, up to this day, Hebrew makes the most widely divergent members of the race feel brothers and sisters. I recollect how on one occasion many years ago, while wandering about the environs of Aden in the company of a British officer, I came across two elderly men apparently in the last degree of destitution, dressed in rags, barefooted, and looking spiritless and forlorn among the rocks of that wild region. At the sight of Europeans, the men tried to move out of the way; and I cannot recall now what it was that made me utter to them tentatively—as they seemed

Arab outcasts—the first words of the *Shema*. The community between us of blood and faith burst forth at the first sounds; and those individuals, to all appearances so lowly and obscure, recovering themselves at the moment, smiled meekly and went on whispering the text. It passed through my mind, while I was viewing their demeanor, that possibly the acquaintance these men had with one domain of learning, at least, was of incomparably greater depth and intimacy than my companion and I could pretend to in any domain.

It is not inevitable that children or the grown-ups in Jewish families should be ignorant of Hebrew, or should stand on any low level in their knowledge of it; but even though not every child or adult be in a position to interpret and pronounce personally a judgment on all portions of the texts, the utterance of prayer in our ancestral tongue remains a religious and social experience which nothing else can equal.

The Consecration of Distinctive Dress

WE come now to a matter which no doubt presents difficulties to many of us. The late Sir Moses Montefiore is said to have kept the traditional skull-cap on even when in the presence of the Queen. By that statement concerning him, certainly, a sublime trait in the nature of the man is intended to be indicated, and is indeed effectively indicated. When we see a man acting thus, or, still more, when we meet a man keeping to the traditional attire of the Sephardi or Ashkenazi Jew, or a woman, in an alien environment, wearing the wig of the orthodox married Jewess, there is no need to inquire if they acknowledge allegiance to their people,—the answer is plainly evident. Therein lies the enormous significance of a national dress. But obviously many among us are not in a position to do likewise. On his repeated visits to Russia and Poland, Sir Moses Montefiore pleaded with his co-religionists there for the abandonment of their distinctive costume, which was drawing upon them the cruel opposition of their neighbors. A great many in Russia and Poland, as elsewhere, have been brought to yield on this point. But there is the command that, *throughout their generations, the children of Israel should make unto them a garment having on the border of its fringes a ribbon of blue, so that they may look upon it and remember all the commandments of the Lord, and do them.* For the Jew who, in dressing for the day, spares a moment to pay regard to the consecrated thread and puts on and wears his *Talis koton*, it becomes impossible, throughout the rest of the day, whether he be student, merchant, soldier or magistrate, not to bear witness, in one way or another, to the faith that is in him. While a large number of us omit to conform with this command, Freemasons the world over have learned its purport and have followed it up by elaborate arrangements, so

that their covenants be kept before their worshipful brothers by ever-present reminder.

Youth Owes Deference to the Wisdom of the Forefathers

MAN is, no doubt, a gregarious being by nature, but this tendency binds him to small groups of individuals only—the family, the clan, or the people he knows. When the group grows in numbers and is left to its own inclinations, it falls asunder and disintegrates. Practices necessary to keep together large communities are, therefore, not innate in man, just as many branches of knowledge and activity necessary for what we have come to call civilized life are not innate in him. In regard to all such matters there arises the necessity of training and inculcating habits, which involves effort, restraint and discipline, and cannot, in itself, appeal to the young. In youth, all are inexperienced and to the same extent unhesitating and assertive. The blood flows hot in the veins; passion and the pursuit of pleasure, prosperity and eminence—necessary and laudable at that time of life—prevent us from viewing clearly wider issues and pausing long enough to meditate on the interests of the race as a whole. The stores of observation and thought accumulated by calm and far-sighted elders, who have fought through life's struggles and possess knowledge essential for guarding the destinies of a nation, are not perceivable to the young, and the value of such knowledge is unknown to them. On account of these inevitable circumstances, debates and arguments between parents and children, the aged and the young, are seldom fruitful; and it is fortunate when trust and affection and other qualities of the heart are there to supplement and assist the reasoning. The success of the British nation has, no doubt, been in a considerable measure promoted by the education given to the youth of the leading classes, who for generations were sent away from home to the great public schools of Eton, Harrow and others, and were trained in an attitude of deference and a habit of yielding willingly to their elders and superiors and to their own elected captains. Jewish youths, on the other hand, are often under the impression that restraint is tyrannical and illiberal, unless the reason and justification for all acts is made clear to them. Unfortunately, what they are not aware of is that at their period of growth and development, and in regard to matters far more essential than any they can learn at school, the terms they ask for are unrealizable; as unrealizable as, let us say, for a butterfly at the stage of a caterpillar to conceive how life and the world will appear to it when it enters its arena as an *imago*. And so, when left to act according to its lights, youth does away readily with precedents, traditional practices and all the invaluable guidance which is embodied and crystallized in ancestral rituals and rites. Wherever this course has a free way, disappointment and failure follow, from causes fatal and apparently unaccountable, with,

as a last stage, disappearance of the actors from the scenes of the world. Thus, the two seemingly recondite sections of that momentous commandment are bound together in natural sequence:

“Honor thy Father and Mother;

“That thy days may be prolonged upon the land which the Lord thy God giveth thee.”

The Heritage of Generations is Not to be Idly Tested by Logic

THE negative attitude of the youth towards national customs becomes the more perilous when parents—who, as a rule, see clearly the extreme importance of being trusted, in many matters blindly, by their children—do not perceive as clearly the gravity of the instructions left to them by their own fathers and forefathers. Complaisance and encouragement are then shown by seniors to a neglect of traditions sometimes affecting the very existence of the people; relief from limitations and trouble involved in observing the law is welcomed under the guise of emancipation; and an eagerness is stimulated to copy what to the inexperienced and uninitiated glitters as the superior ways of a latest-phase civilization. It would be hard to find an illusion and self-deception better calculated to destroy our own inheritance of culture and learning and our ancient brotherhood. No parent or communal leader, not even the most enlightened, can expect to discover by his personal experience what a nation has learned in the thousands of years and the endless vicissitudes of its existence; and no man or woman need be ashamed to obey, on the faith in the wisdom and solicitude of their people, a rule of guidance the inwardness of which their own learning has not enabled them to penetrate.

Those of us who incline to be over-insistent on knowing the *rationale* of all things lose perhaps some sight of the fact that all our understanding consists only of a reminiscence—approximate and terribly incomplete—of events as they strike us and of their sequence. None of these do we understand any further; and so we obey, without reflecting on our dignity, sensations of hunger, taste, cold, passion, all of which have been bred in us to ensure our preservation and welfare, and none of which we understand. Our knowledge of the origin and essence of *all* “laws of nature” is in this condition. A great deal of formulated instruction reaches us through man; and much of such instruction is man-made and we can investigate and question its reason and derivation, and at times correct it; but the most fundamental rules of conduct, which have been handed down to us through the traditions of untold generations, have their sources as far removed from the vision of individuals as is the origin of the laws of nature. The free-will and nobility of our youth will be shown in the joyful acceptance of the faith and commands bequeathed to us by our nation. It so happened that for many years in my personal career I found myself

deprived of intimate communion with fellow-Jews. Throughout those years I obtained consolation and support from endeavoring to observe our specific laws to the best of my knowledge and ability. I did so not because apprehension of personal consequences was present in my mind; but because of the conviction, in which, I think, I was not mistaken, that disobedience on the part of any one of us contributes to the bringing down, in due course, of punishment and ruin upon the whole of our kinsmen and race; and to that apprehension and fear no man or woman should hesitate to yield.

The Approach of Modern Science to the "Adon Olam"

THE labor and care required for carrying out our religious laws not only do not justify any attempt to simplify or abrogate them, but constitute one of the essential objects of our endeavor in carrying them out in their integrity. For it is in the performance of obligations calling for thought and effort that the character of men and their loyalty are trained and tested, and the object of their loyalty is made dear to them and bound up with their lives. Thus, even to this day, fervent devotees of all faiths consecrate themselves to an austere life and even inflict pain and martyrdom on their bodies; and similarly, during a struggle and suffering for the safety of their country are a people uplifted and their unselfishness and patriotism exalted. It is well in this connection to think of the sacrifices now being borne by the youth of many countries in defence of their nations. The purport of the observances demanded of the Jews is no less far-reaching than that of the efforts made on battlefields. In the light of such efforts it may appear a minute matter, for instance, to teach one's children the Hebrew blessing of the bread and to accustom them to pronounce that blessing on the necessary occasions. Yet it is right to say that even the mere silent thinking of these few words by the members of our race is an act of defence and self-preservation more efficacious than conquests in war. For if a Jew remembers, at the time of partaking of food, and makes the benediction in the authentic words used by his fellow-Jews since time immemorial the world over, he revives in himself, wherever he be at the moment, communion with his unyielding and imperishable race, together with the spirit and honorable obligations thereby involved.

Acquisitions and conquests inevitably draw aggression upon their possessors and sooner or later change hands; but so long as the children of Israel will keep on uttering religiously, at the time of sitting to table, the few consecrated words of that benediction, *so long will the Lord sustain them, and they will not fear the myriads of people that around beset them*; and as long, clearly, will they continue to be presented among the nations of the earth. Such a result is at least as desirable as the existence and

preservation of any people or race, or any community or nation, that man has yet formed. Both common sense and scientific thought, which sanction the formation and up-keep of all brotherhoods, entitle us in the highest degree to strive for the preservation of our brotherhood and for the continuance of the spiritual influences of our people. Indeed, Science itself would not have existed were it not that Jewish piety, learning, and unrivaled penetration and clarity of thought have freed the mind of man of the condition in which the phenomena of nature appeared to him actuated—and thus explained—by the free-will of separate independent deities.

Alone of all religious and philosophic conceptions of man, the faith which binds together the Jews has not been harmed by the advance of research, but on the contrary has been vindicated in its profoundest tenets. Slowly and by degrees, passing through innumerable stages in an analysis of the life of animals and plants and of the elemental phenomena of heat, light, magnetism, electricity, chemistry, mechanics, geology, spectroscopy, astronomy, Science is being brought to recognize in the universe the existence of one power which is of no beginning and no end; which has existed before all things were formed and will remain in its integrity when all is gone; the source and origin of all, in itself beyond any conception or image that man can form and set up before his eye or mind; while all things perceivable as matter and force are subjected to his inquiry and designs. This sum total of the scientific discoveries of all lands and times is an approach of the world's thought to our *Adon Olam*, the sublime chant by means of which the Jew has wrought and will further work the most momentous changes in the world. As immutable as is his religious philosophy, so immutable are the canons of morality which he has been contending for throughout the ages and is contending for now. Truly, no law of nature operates with more fatality and precision than the law according to which those communities survive in the strife for existence that conform the nearest to the Jewish teachings on the relation of man to his Creator; on the ordering of time for work and rest; on the formation of families and the duties of husband and wife, parents and children; on the paramount obligations of truthfulness and justice between neighbor and neighbor and to the stranger within the gates. By dint of endless trials and failures, the Nations are coming to recognize in the Commandments handed down to them by the Jews the only possible foundation of a prosperous and orderly life.

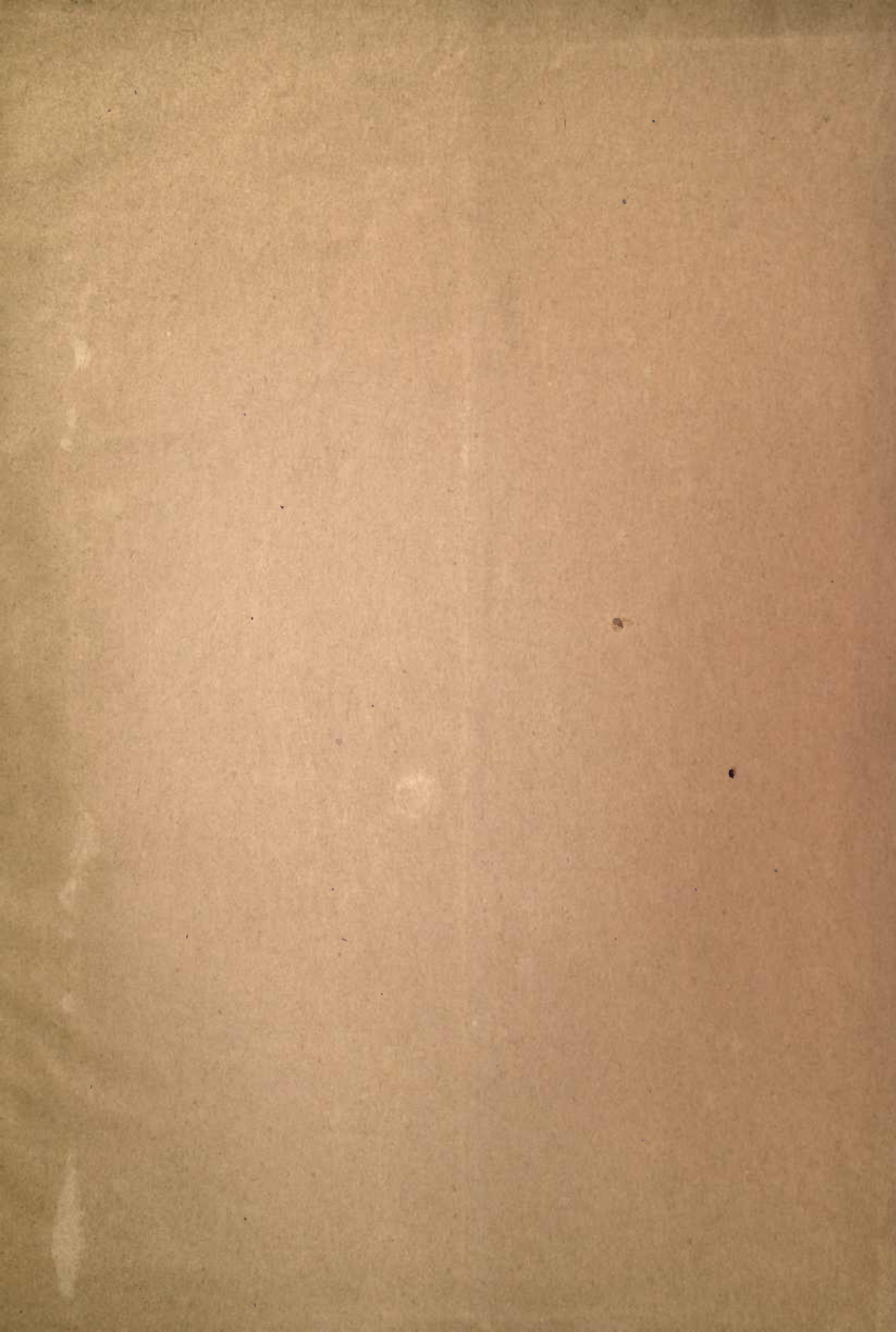
W. M. Haffkine

A Plea for Orthodoxy

By

WALDEMAR M. HAFFKINE

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